THE REHEARSAL.

1. *De Foe*'s Engaging for the *Kirk* in *Scotland*, againſt the *Church* of *England*.
2. The *Diſſenters* in *England* do the ſame. With their *Thankfulneſs* for their *Toleration*, and the *Uſe* they make of it.
3. The *Modeſty* of *De Foe*, in ſaying he never ſaid any thing againſt the *Church* of *England*. With his *Excuſe* (to come) for his *New Teſt of the Church of England's Loyalty*, &c.
4. His *Moderation* ſhew'd from his own *Mouth*.
5. The Method of *Perſonal* Reflections.
6. His *Credit*, even in this, Quite *Bankrupt*:
7. This ſhews him an *Enemy* to the *Church* of *England*.

WEDNESDAY, *May* 15th. 1706.

(1.) *Country-m.* I Have Read your *Rehearſal* N. 79. which you Quoted in your Laſt, *Maſter*, and think what you Inferr'd from thence very Plain, That what *De Foe* ſays the *Scots-Presbyterians* will do, he means they *Ought* to do, that is, not to *Yield* in the leaſt *Tittle* or *Comply* with the *Church* of *England*; But ſtand out upon their *Points* to the Utmoſt, and let the *Church* of *England* Comply with them.

(2.) *Rehearſal.* And the *Engliſh Diſſenters* will Help on the *Cauſe*, and Lay upon the *Church* of *England*, without Intermiſſion, and *Blacken* and *Vilify* her to all the World. For which they have Employ'd the *Black Ink* of Monſieur *De Foe*. Which has more *Gall* in it than the *Sut-Bagg* of the *Obſervator*. And the more the *Church* of *England* ſhews *Compliance* and *Tenderneſs* to the *Diſſenters*, the more they *Rail* at her, and are further off from any *Complaiſance* towards her. For they have *Buſineſs* to Do! And the *Breaches* muſt be kept open. Thus when the *Church* of *England* had Granted them a Full and Free *Toleration*, they wou'd not be *Content* with it, and *Spurn'd* at it, Unleſs they were Admitted into *Places* of *Power*, and the *Government* put into their Hands! They were ſo far from being *Thankfull* for their *Toleration*, that they *Claim'd* it as their *Right*, and Inſiſted upon it, as an *Eſtabliſhment* Equal to that of the *Church* of *England*! Nay (as I have ſhew'd *Num.* 97.) *De Foe*, in their Name, *Deſpiſes* the *Toleration*, and thinks it not worth their Acceptance, unleſs it be underſtood to Extend to all their *Poſterities*; And that their *Privat Academies* be kept up, and their *Ordinations* Continu'd to *Perpetuate* and *Propagate* their *Schiſm* and *Rebellion*; Which none now dare Call ſo, without running the *Riſque* of being expos'd as an *High-Flier*, a *Papiſt*, and a *Jacobite*! Nay a very *Perſecutor* who wou'd take the *Shorteſt way* with all the *Diſſenters*! And ſo far have they *Prevail'd*, with their Nhiſe and Clamour, and ſo *Low* we are Grown, That to bthought *High*, that is, *Zealous* for the *Church*, is *Branded* with all theſe *Reproaches*! And nothing now ſo much in *Eſteem*, with the Vulgar, as to be *Low* for the *Church*, *Low* in *Affection*, *Low* in *Endeavours*, *Low* in *Concern*, and to make her *Low*, truly a *Low-Church*! While at the ſame time, the *Review* ſpeaks with *Triumph* of the *Tenaciouſneſs* and *High-Flights* of the *Kirk* in *Scotland*, and *Boaſts* that it is *Im-Movable*, paſt all the *Power* on *Earth* to *Shake* or *Diſcompoſe*, and that they will *Yield* nothing as to their *Religion*! as I have ſhew'd *Num.* 79. Is it not *Plain* then, who wiſhes them well *HERE*? who takes their *Part*, *Encourages*, and *Excuſes* them, and *Rejoyce* in all their *Perſecution* of the *Church* and *Clergy* *THERE*!

(3.) *Country-m.* But the *Review* Denies he has ever ſaid any thing againſt the *Church* of *England* And gives you very hard words, *Maſter*, for Charging it upon him. He ſays in the *Miſcellanea* at the End of his *Review* of the 2d. of *March* laſt, *Vol.* 3. N. 27. p. 106. That you have, by this, *Given your ſelf a Character, too vile to be put into words, and Act neither like a Gentleman, a Scholar, or an Honeſt Man.*

Rehearſ. Theſe are *Hard words* indeed! But let us Examin a little how far I have Deſerv'd them, upon this Score.

Country-m. Your *Accuſation* is, That you Quote his

——*New Proverbial Jeſt.*
To be as Wicked as an Engliſh Prieſt.

And Inſtance this as a *Reflection* intended againſt the *Clergy* of the *Church* of *England*. Whereas he ſays, p. 107. *I never ſaid any thing in it* (the Review) *Derogating from, or Injurious to the Church of England, as ſuch.—— I honour their Perſons, Reverence their Function, and Scorn to offer the leaſt Shadow of Indignity, either to Them or their Office. Nor can this Infamous Detracter, and Fomenter of Strife* (that is, your ſelf, Maſter) *Prove the leaſt Circumſtance of any thing like this upon me.*

Re-

Rehearſ. One wou'd hardly think this cou'd have been ſaid by the *Author* of the *Teſt of the Church of England's Loyalty*, and of her *Honeſty*. Which are the moſt *Virulent* and *Spiteful Invectives* againſt the *Church* of *England*, even *as ſuch*, and upon *Principles*, that have been wrote ſince the *Revolution*.

Country-m. O, for that, he ſays in the next words, *As for the Parallels I have drawn, between Dry and Wet Martyrdom, the Compariſons between Church and Diſſenting Loyalty, and between the Tranſactions of* 41 *and* 88, *With a Defence of Revolution Principles, I ſhall at large Explain my ſelf very Speedily in another place, and to that I Refer.*

Rehearſ. He ſhou'd have *Done* it firſt, before he *Refer'd* to it. And he has not *Done* it ſo *very Speedily* as he Promis'd. Tho' he has been *Twice* call'd upon for it. And it is now more than *Two Months* ſince his *very ſpeedily*. And who knows what ſort of a *Performance* it will be, till we ſee it. Or whether we ſhall ever ſee it or not? Therefore he ſhou'd not have *Vapour'd* ſo much upon that before hand, as on the *Credit* of it to have Beſtow'd ſuch *Triumphant* Language upon me! And to think himſelf *Acquitted* from the *Leaſt Circumſtance of any thing like this*, that is, of throwing any *Aſperſion* upon the *Church* of *England*. Since I am very confident, That till this *Defence* of Mr. *De Foe's* come out (And I will undertake that even afterwards) whoever Reads theſe two *Teſts* of the *Church* of *England* her *Loyalty*, and the other of her *Honeſty*, will think, That the *Church* of *England* is Attack'd, *as ſuch* and from her *Principles*; And in a manner very *Outragious*, and moſt *Provoking*!

(4.) *Country-m.* His calling you ſuch *Names*, and *Referring* the *Proof* to what he ſhall *Hereafter* perform, ſhews how eaſily *Ill Words* come from him. But let us come to what is Already done. In his *Review* of laſt *Feb.* 28. N. 26. And in the next *Review* N. 27. He calls you all the *Ill Names* I have Repeated, and many more, becauſe you wou'd make his Charge *General* againſt the *Clergy*. And even becauſe you cannot ſee his *Moderation* in the *Characters* he gives! And even in this of the *New Proverbial Teſt*, which he Repeats *Num.* 26. p. 104. With more of it, and then concludes, *If this be not MODERATION—*

Rehearſ. Well, *If this be not MODERATION*, what then do's he ſay? What do's he Infer from thence?

Country-m. He ſays, That if you will not take this for *Moderation*, he *will in his next give another High-Church Specimen ſo Particular, as ſhall force your Brethren to Steal the REVIEW away from the Coffee-Houſes, as they did the laſt, all over the Town, that it ſhould not lie there to be Read.*

Rehearſ. If this was done by any of my *Brethren*, as he calls them (which I never heard of before, I'm ſure none of 'em told me a word of it) it was, no Doubt, for the *Moderation* was in that *Review*, of ſome *Spiteful Stories* upon ſome of the *Clergy*. And in this, he *Threatens* more of the like ſort in his *Next*. And he calls all this, *Moderation*! I am glad we have it under his own Hand.

(5.) But I will not follow him in *Chaſing* Particular *Stories* upon *Particular* Men. It is a vile *Employment*, it is the *Employment* of the *Accuſer* of the *Brethren*. And he cannot but be ſenſible, what large *Reprizals* I cou'd make, if I ſhou'd enter into the Private *Lives* of the *Whiggs* and *Diſſenters*, even of ſome of their *Top-Saints!* Of which take a *Specimen* in the *Book* here under *Advertis'd*. And let him ſee if he can find a *Parallel* among all of *High-Church!*

(6.) But after his being ſo Palpably *Detected* in his *Story* of the *Weather-Cock*, as I have ſhew'd, *Num.* 101. 102. And his ſtanding out in it, after many Repeated *Convictions*, even to this ſame *Review* we are now upon, where he *Trumps* it up again! I ſay, he that cou'd thus tell a *Lye* in the *Face* of the *Sun*, and *out-Face* the *Sun*, in ſtill *Aſſerting* it, can never be *Believ'd* in his *Stories* of *Private* Converſation! So that I ſuppoſe his *Sting* is now taken out, and that he can hurt no Body in this his *Track* of *Slander*, by way of *Moderation!*

(7.) Beſides, the *State* of the *Caſe* is alter'd. For he now Inſiſts, That his *Charge* upon the *Clergy* is not *General*. That he only *Expoſes* Particular *Men*. And that in *Favour* and *Good Will* (*FORSOOTH*) To the *Church* and *Clergy* in *General*! Being much, you know, for their *Advantage*, and the *Honour* of the *Church*! As the *Whiggs* and *Diſſenters* wou'd think it, the more of *Them* were *Expos'd!*

Country-m. No doubt, *Maſter*, there are ſome *Expoſeable* in the *Church*, as among all other *Societies* of *Men*. But what are *They* who make it their *Buſineſs*, and *Creep* up and down, to *Pick* up *Stories*, and Publiſh *Slanders* to the *World* againſt *Clergy-Men*? Can this be done out of *Reſpect* to the *Church*? Or to make her *Vile*?

Rehearſ. That ſhews it ſelf, and needs no Explaining. No Man, in his own Caſe, but wou'd ſay, an *Enemy* hath done this. It is natural to *Hide* the *Faults* of a *Friend*, and *Expoſe* thoſe of an *Enemy*.

But I have not time now. Next time we meet, *Country-Man*, I will go through and Examin this *Shamm* of the *Review*, in *Pretending* that his *Charge* againſt the *Church* is not *General*.

ADVERTISEMENT.

THE *Spirit* of *Popery* ſpeaking out of the Mouths of *Phanatical Proteſtants*. &c. Printed for *Walter Kettleby* at the *Biſhops Head* in St. *Paul's* Church-Yard, 1680.

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